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## ADDRESS DELIVERED

## AT THE N. Y. S. S. A.

At Buffalo N. Y., By H. W. Richardson of East Aurora,

Coming to you at this time as representing the New York State Association of Spiritualists, and at a mass meeting called here in this great commercial center of Western New York, perhaps it is fitting that I speak briefly upon organization and its relation to our movement here in this part of the great Empire State; but first, I will attempt to convey to you some conception of what Spiritualism really stands for, although such concept must be very inadequate and incomplete because of the limitation of time at my disposal for its presentation.

First and foremost, our movement is a religious movement; for, like every other religious movement, it deals with a continuity of life after the change called death.

It is a scientific movement because it deals with the great truths relating to life, not only on this physical plane of existence but also in the realm of Spirit after the soul has thrown off the physical body; testing and proving the existence of independent spirit by every critical test known to science.

It is a natural religion because it knows no miracles and deals with all truths strictly in accordance with natural laws.

It is philosophical because it searches into the reason and nature of things and investigates phenomena assigning causes for their existence.

It is a spiritual religion, because it is based on the idea of universal spirit which permeates all space; is the fountain of all life, the source of all wisdom, and to which each individual spirit bears relationship—which relationship is by some persons expressed in the term: "The Fatherhood of God and the Brotherhood of Man."

It is not my province to attempt a complete definition of Deity, for no intelligent Spiritualist knowing himself or herself to be finite would attempt to measure and fully define the Infinite. But the Spiritualists believe that God is the sum total—all that is powerful, all that is wise, all that is just, all that is beautiful, all that is good. He is omnipresent, from everlasting to everlasting. God is in all things, is all things. Every atom that exists, visible and invisible, is a part of Him, and He could not be infinite if this were not so. God is both spirit and matter. God is life, and all things are alive. "There is no death; that which seems so is transition"—is change.

The boundless universe from molecule or grain of sand to the blazing sun—from the center of the Earth to the core of the universe, is throbbing, pulsating with life, with intelligence, with God.

This conception of Deity, altho so inadequate and incomplete, may convey to your minds a faint idea of the Spiritualist God—enough at least to show you that we are not a Godless people, as is sometimes charged by those whose concepts of God are so limited and distorted as to cause rebellion in the minds of unprejudiced thinking men and women.

Spiritualism differs from other religions in assuming to give positive proof of the continuity of life of the spirit after the change called death, thro manifestations and intelligent intercourse, that can be and is held between spirits incarnate and spirits incarnate, in accordance with the nat-

ural laws which relate to Mediumship.

This distinct characteristic of our religion seems in perfect harmony with the great mass of spirit manifestations recorded in the Bible, and which were the basic foundation of primitive Christianity as taught by the Man of Nazareth.

Had the Christian Church held fast to the true teaching of the lowly Nazarine, there would have been no occasion for the movement known as Modern Spiritualism. But history has recorded the stern facts that mediums were persecuted and put away in the attempt to seal the fountains of inspiration and close the avenue of communication between spirits disembodied and mortals of earth.

Man's materialistic tendencies would not accept the truly spiritual religion which Jesus came to establish, notwithstanding the fact that a careful and impartial study of the world's religions clearly reveals that the great religious movements of the world were born of the Spirit and attended with psychic manifestations; and that it has ever required the inspiration that comes from the angel world to touch man's soul and awaken the good, the true, the noble and the Godlike in his character—and until the Christian world accepts these great truths and is ready to proclaim them to the world, Spiritualism and Spiritualists have a work to do.

Modern Spiritualism has during the last half century done a great work and has made itself felt by every other religion as is evidenced by the modification of creeds and liberalizing modern sermons.

But its work is still incomplete, as every candid thinking Spiritualist well knows; so that we, as Spiritualists may well ask ourselves the question: "How can we best carry on this work of promoting our cause, and presenting these grand and noble truths to the world?"

## ORGANIZATION.

The workers in Spiritualism are asking: "What can be done to facilitate the presentation of this gospel?" Much has already been done, but the field is broad, and we believe greater progress can be made thro a more thoroughly systematic, organized effort. In fact, with the loyal support of all the Spiritualists to a well rounded out organization, the work would be easy and the results would be surprising.

Modern civilization is teeming with organization. In almost every department of life's activities, whether it be industrial, social, political or religious, we see companies, societies, clubs, churches, conducting their affairs under thoroughly organized movements. It is the machinery whereby a large number of persons in widely scattered localities can effectually express themselves and accomplish one general purpose. In fact, without organization, modern civilization would indeed be a tame affair compared with what it really is today.

There is a power in organization that is potent for good when pointed in the right direction, and a few loyal workers have recognized this, and have striven from the start to unite Spiritualists as an organized body. But the pioneers, noble, self sacrificing souls that they were, have been conservative. They had witnessed the abuse of power under church organization, and had feared to organize Spiritualists lest we should also be fettered and bound by creeds and dogmas and thus the movement be strangled and the spirit crushed out of it, as was done with primitive Christianity.

It is now some ten years since the present National Spiritualists' Association was organized, and some six

years since our New York State Association was organized as an auxiliary branch thereof. During the ten years of organized effort, many other states have organized as auxiliaries to the National Spiritualists' Association, but yet, after these ten years of organized effort we see no indications of a realization of the fears and dangers that seemed so potent to the early workers. Now the opposition to organization that caused so much contention during the first five years of the life of the National Association, has practically vanished and many of the most bitter opponents to this method of presentation have fallen into line and are now advocates of and workers in the organized movement. We have learned that a Spiritualist movement in its management is not essentially different from other movements.

While we are all spirits here and now as much as we ever shall be, we are still living in physical bodies, and in a material world, and are not exempt from the physical laws that govern in this earthly planet, hence we must in conducting business affairs with men and women as inhabitants of this planet, avail ourselves of such business methods as modern civilization has demonstrated to be most effective, if we expect to realize the largest degree of success from our efforts.

For this reason, we want an organization that shall cement together the Spiritualists of the nation and join them into one earnest working body of people, and thus give an impetus to the movement that will be far reaching in its effects in promulgating these grand truths.

## APPEAL.

Dear Brother and Sister in Spiritualism, we plead for your support and loving cooperation, and in sowing the seeds of truth, justice and brotherly love.

Our State Association, with its auxiliary and local societies scattered up and down the state, being as it is, an auxiliary branch of the National Spiritualist Association, carrying on its work in harmony therewith, constitutes the machinery for accomplishing these grand and noble purposes.

If you are a member of a local society that is a branch of our State Association, you are a part of the organized movement and can best serve the organization by loyally supporting your local society. If you are a Spiritualist, and do not belong to a local auxiliary of the State Association, we urge you to join one and give to the movement your moral as well as your financial support.

Or, if for any reason you do not belong to a local society, or cannot conveniently join and work with one we urge you to avail yourself of the privilege accorded by our Constitution and By Laws, and become a direct member of the State Association, which confers upon you the privilege to attend and participate in the annual conventions, and in this way have a voice in directing and molding the entire organized movement of Spiritualism.

## WHAT ORGANIZATION HAS DONE AND IS DOING.

Our State Association has done and is doing what it can with the available resources at its command, toward the spread of this gospel. During the last fiscal year we kept one missionary in the field for a considerable portion of the time, and several new societies were organized and added to the list of our auxiliaries to the State Association. We hope to be able to report at the end of this present year, with a still larger increase in the number of

MANY ARE THE  
SUPERSTITIONS  
OF FRIDAY.

No superstition is more common or widely spread than the belief in the unluckiness of Friday, which is usually attributed to the fact that the crucifixion took place on that day, and sometimes to the character of Freya, the Scandinavian goddess from whom the day takes its name says the London Globe. There is another side to the shield however. When Louis XIII of France lay dying, on Thursday, May 14, 1643, he summoned his physicians, says his biographer, and asked them if they thought he would live till the next day, and explaining that Friday had always been his lucky day; that all the enterprise he had begun on that day had proved successful; that he had been victorious in all battles fought on that day, in short, and on it he would wish to die. The wish was not granted, for the King died a few hours before the Friday dawned. Another believer in Friday was Count Julius Andrassy, who when his daughter was married to Count Louis Batthyani, in June, 1882, insisted that the wedding should take place on Friday, because he said, all the happy events of his own life had taken place on that day.

## A DAY OF ILL OMENS.

But these instances in a belief in the personal good fortune attaching to Friday are but a very slight set-off to the almost universal feeling against the day. Altho Count Andrassy had found it lucky, his fellow-countrymen, the Magyars, have as strong a belief as other folk in the ill fortune. On Friday they will begin no work of any importance some Hungarians will not even travel on that day. They also have a saying to the effect that to be married on a Friday is certain to mean weeping on the Sunday. Other Magyar ideas in this connection are that to sneeze the first thing in the morning on a Friday, when the stomach is empty, means some great catastrophe, and that a guest arriving on that day means a week's distress. The superstitious feeling is shared by most of the European peoples, and it sometimes shows itself in very odd ways. A Portuguese young lady, it is related, had ordered a harp from England, but unfortunately it arrived on a Friday, so she sent it away till Saturday, tho she "was dying to try it." In Ireland Friday is one of the "cross days" of the year, and decidedly unlucky for removals. Mr. Edward Clodd has recorded that a Macclesfield lodging-house-keeper, who had taken a girl from the workhouse as servant, caught her cutting her fingernails one Friday. The horrified mistress snatched the scissors from her crying; "Is that what I had you from the workhouse for; to cut your nails on Friday and bring bad luck to this house?" Hair cutting on that day or on Sunday is equally unlucky. A Northern folk-rhyme says:

Friday cut and Sunday shorn,  
Better never have been born.

## FLYING IN THE FACE OF FATE.

But the belief in the ill fortune associated with the sixth day of the week is probably best known in connection with seafaring men. Every one has heard of the bold owner who braved the terrors of the day by having a ship laid down and launched on a Friday. Its captain's name was Friday, it sailed on a Friday, and of course, was never heard

of afterward! Nowadays the superstition is continually braved, and many ships sail on Friday, but formerly the feeling against the day was very strong. It has been noticed as a curious coincidence that both the Amazon, which was destroyed by fire about 100 miles to the west of the Scillies, and the still more famous troopship, the Birkenhead, which went down off the East African coast, sailed from Southampton and Liverpool, respectively, on the same day, Jan. 2, 1852, and that day was a Friday.

In 1891, when Lieut. Perry started on his expedition to Greenland, the Kite sailed from Sydney, Cape Breton, at midnight on Friday, June 12. A Boston paper of the next day had a dispatch from Cape Breton, dated Friday, in which it was stated that the original intention had been to sail earlier, "but there are several old 'shellbacks' in the ship's company, and the idea of sailing on such a trip on Friday was too much for their nerves. They saw the captain this morning, and called his attention to the fact that it would be a willful flying in the face of Providence to start today. True, old salt as he is, he agreed with them, and on his representations to Lieut. Peary the start was deferred."

STEAM DOES AWAY WITH  
SUPERSTITION.

The ballad of "The Mermaid" tells with sad particularity the melancholy fate of a ship which sailed on a Friday morn:

On Friday morn when we set sail,  
And our ship not far from land,  
We there did espy a fair pretty maid,  
With a comb and a glass in her hand.

This, of course, was the begining of the end, which was on this wise:

Then three times around went our gallant ship,  
And three times around went she;  
For want of a lifeboat we all went down,  
And sank to the bottom of the sea.

The immense development of steam traffic on all the oceans of the world has done much to knock old sea superstitions on the head. The great liners which keep to their scheduled times almost as closely as the railway fliers start from and arrive at their various ports and destinations with a mechanical disregard of the particular days and seasons which was naturally unknown in the older days of sea travel. The sailors who man the steamers believe in luck, good and bad, as firmly, probably, as their predecessors of sailing days; but their superstitions take new forms and fresh directions. The old belief in the ill fortune attaching to Friday dies hard, however.—Exchange.

## HYPNOTISM.

Hypnotism, alake! 'tis a mighty power!

Tae mony a man a priceless dower;  
Tae ithers 'tis a dev'lish curse,  
Gude or the Deil couldna do worse.  
Where faithful honor sits in state,  
Development's power is great;  
But when Dame Vice sits on the throne,

'Tis then ye'll hear sweet Virtue moan.

Both, we find, comes in life's play.

See it plainly ilka day.

—Mina S. Seymour.

January 8, 1904.

"Always work for the good, and you will have nothing to fear from the evil."

"Perfection is never reached for all time to come; but every time has its perfection."

(Continued on Page 8.)





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#### GEORGE FRANCIS TRAIN.

In the death of George Francis Train which occurred at his residence at the Mills Hotel, New York City, last week, the world loses one of the most eccentric individuals who has lived during the last half century.

He has not been in good health for some time, consequently has been exceedingly quiet for several years, but in summing up his experiences for a reporter, not long since, he said, "I have been arrested fifteen times, but never committed a crime."

He was first brought to prominent notice by refusing to leave prison when he had been arrested, and the parties who arrested him found it was not advisable for their case to prosecute. He stood upon his rights as a "citizen" and demanded trial, and altho the doors were left open, he failed entirely to leave, according to the ideas and desires of those who had him arrested. He had since been known, facetiously, by the New York press as "Citizen" Train.

It is the lives of such "eccentric" individuals that mark the line between the old and the new. Between the ideas of the past and the ideas of the coming generations. The old is swept away by the new and the "peculiar" actions of those who are taking just such stands as he did are levers of Archimedes that do move the world. Archimedes could not find a fulcrum. These people make their fulcrum out of their opportunities.

But with all of his eccentricities George Francis Train did many things that aided the world. Had he not had the anarchistic ideas he might have been a power in the world. With them, he could not command the attention of the people that he might have had under different conditions; but he was the means of calling the attention to many abuses that have been remedied, and as such he is entitled to the thanks of the people.

"Citizen" Train has gone to his reward. In that land there will be no mistaking of ideas. No questioning of motives. Actions will be viewed in their true light.

#### THE N. Y. S. S. A. MASS MEETING.

Ye Editor took himself to Buffalo, last week for the purpose of attending to some business matters and to be present at the mass meeting of the New York State Spiritualist Association, at the Spiritualist Temple. It will not be necessary to say much of it as the report by our regular Buffalo correspondent and others and the address by the President, are also published.

The meeting was more than a success. The speakers were of the practical kind who were disposed to present the very best is Spiritualism that could be presented and the people of Buffalo appreciated the presentation to the "standing room only" degree.

We were hospitable entertained at the residence of Mrs. Dr. Mattison, in company with Brother Lyman C. Howe, and these who have had that privilege know what it means. Mrs. Mattison is probably the most successful in her line of any one who has worked in this section of the country. Her reception room is full from morning to night, people coming there as early as six in the

morning to await their turn to see her. The doctors have repeatedly tried to prevent her practice, but it has now reached a point where it has been decided that no grand jury can be found that will return an indictment against her. The reason for this is that it would be almost an impossibility to empanel a jury that would not contain some person who either had a relative or close friend who had been cured by Mrs. Mattison. She is also the owner of the Spiritualist Temple which she gives to the use of Spiritualists in Buffalo.

#### TRANSITION OF THOMAS LEES.

In the transition of Thomas Lees, chronicled in another column, Spiritualism, especially the Lyceum portion, loses one of its staunchest advocates and workers. The name of Thomas Lees has been connected with the Lyceum movement for many years and his work in that line has been of great benefit to the movement at large.

He was a gentleman in the fullest sense of the word and one whose time and talent was freely devoted to the cause he espoused. THE SUNFLOWER extends its sympathies to the friends left behind, but we know they rest in the assurance that in the future life all will be united. His death will be a great loss to Spiritualism in Cleveland.

#### The State Convention.

Please allow me to make a few remarks in the personnel of the speakers and others that took part in the New York State Spiritualist convention held at Buffalo last week.

These Spiritualists are to me a queer lot at best. To me and others they appear to be an honest and an earnest people and seem to be thoroughly convinced that they are in actual communion with the denizens of the higher life.

H. W. Richardson of East Aurora, N. Y., is President of the New York State Association, as well as acting president of the convention, and a very prominent officer of the Spiritualistic camp at Lily Dale. I find him to be a thorough business man. He appears to be a perfect gentleman and a man of good education. He presides over the various meetings with the grace of a Chesterfield and the dignity and coolness of a Webster. He has won his way to the hearts of his people by patient, kind and gentle manner. Spiritualism is made to appear better, and will be taken better when such substantial men advocate it. I have held quite a lengthy conversation with Mr. Richardson and find him quite well posted upon the political affairs of the nation, taking quite an interest in the public affairs of the day, and an active politician of the new school. It is my ardent wish that he may succeed in organizing his people throughout the State of New York. He deserves success in return for the hard work that he is doing for the cause.

Mrs. Carrie E. S. Twing is Vice-President of the New York State Association, but was not present upon this occasion. I know her to be a born lecturer, a motherly woman, of a kind and gentle disposition, drawing her people to her by a magnetic force unequalled by any of our best speakers of the present day. She is at present doing a good work at Lake Helen Camp, Florida.

Mrs. Tillie U. Reynolds is Vice-President during Mrs. Twing's absence. Mrs. Reynolds is a queenly appearing woman of the new order of things. She is a fluent speaker and uses fine language in expressing herself, always advocating higher things for humanity and expressing herself in a manner that carries conviction to her hearers. She seems to be a great favorite among her people.

Lyman C. Howe is the oldest medium and speaker in the Spiritualistic ranks. He is certainly the most eloquent of all the speakers that I have heard from the Spiritualistic platform. He advocates the cause with the force of forty horse power, that is irresistible and carries conviction to the new ones. He claims to speak under the influence of a disembodied spirit. Be that as it may, he is to me and others a marvelous wonder of eloquence and logical talk.

The Rev. John Sayles from East Aurora, N. Y., seems to be a sort of a protégé of Harvey W. Richardson. He is a Universalist preacher, claims that he not a Spiritualist, but is

willing to learn. Bro. Sayles is a bright young reverend, scholarly and he may yet learn of the wonders of spirit communion. If he does so he will become a strong advocate of the cause and an honest one, for candor and honesty sticks out all over him.

W. H. Bach is an editor in the fullest sense of the term. He publishes THE SUNFLOWER at Lily Dale, N. Y., and one look at his paper will convince you that it is first-class in every respect. THE SUNFLOWER is an 8-page journal at one dollar per year, and is just as full of Spiritualism as Bro. Bach is himself, and I assure you that he is "chock full, up to the brim," and cannot be anything else. May he live long to advocate the cause he loves so well. His speech from the convention platform was a masterly effort that carried conviction with every word.

The Rev. B. F. Austin from Toronto, Canada, is a brilliant orator, who was kicked out of the Methodist Church all because he knows of the world of spirit beyond the coffin and the shroud, and owned up that he knew of it. Now he advocates the Spiritualistic cause with a sort of a vengeance to it, for he advocates it well.

The Rev. F. O. Matthews took part in the conferences. Matthews is an eloquent speaker and a first-class test medium from the platform. He holds regular meetings on Allen street, Buffalo, each Sunday and always has a house full.

Mrs. J. H. R. Matteson also took part in the conferences. She owns the Temple building where the convention was held and is a first-class doctor under spirit guidance.

J. W. Dennis—"Old Man Dennis"—also took part in the services, but the old worker has nearly filled the bill of earth existence, so that he is not what he once was—i. e. the foremost worker in Buffalo.

I could mention many others, but I will close. Yours for Truth.

D.

#### LAUGHING WATER.

Dimpled, laughing water, thou dusky eyed maiden.  
Didst borrow thy colors, from the pansy's sweet face?  
Or were thy charms given thee from forest trees, laden  
With beauty outliving early spring's sprightly grace.

With swift, nimble footsteps, thou comest dancing.  
With scarlet leaves woven o'er thy brilliant gown.  
As the sun sinks to rest, thro the hazy air glancing.  
Are rays from its center, resembling thy crown.

Doth some Hiawatha's brave spirit enfold thee?  
In soul's blissful rapture, as in days of yore?  
Are souls thus united, when from earthly toll free,  
With love for their food, from a non-falling store.

Thy appearance suggesteth a life of completeness.  
Not a fault would one see in thy lovely mien,  
In thy dark eyes seem buried, a fountain of sweetness,  
Laughing Water thou art my bright autumn queen.

I must change my red robes to those of deep amber.  
The emeralds and rubies are growing quite dim.  
Still I have not one thought that life is in danger,  
Thou my form may grow cold, as my garments grow thin.

I'm Queen of the Autumn, all around me are living,  
Many subjects that bow, their bright heads to the ground.  
I am faithful to all, I am loving and giving.  
Still, I see their death thro's, as they're lying around.

Into dampness and darkness, away goes my beauty;  
Cold winter comes on, casts a spell over me.  
He will come, when in all ways, I've done my duty.  
To him I belong, and still I am free.

This Hiawatha will come in his wooing.  
These brilliant garments are for earthly eyes bright.  
He is my true mate, in the distance he's cooling.  
I will soon don the robes of purest white.

In his wisdom I trust, tho to you he seems cruel,  
As he brings in his arms a great white shroud.  
But assurance I have of Life's renewal,  
Death! he whispers softly, tho no word aloud.

With his cold, icy breath, he slowly approacheth.  
I as slowly go to him; I am his, he is mine.  
Neither on the rights of the other encroacheth.  
To his loving entreaties my soul doth incline.

I am his sweet bride, I hear his voice calling;  
I will soon be ready, his loved form to greet.  
My soul he enfolds, he now robes his darling.  
In the garments of death, thus our souls truly meet.

I'm still Laughing Water, I will only be sleeping.  
In the spring I awaken, come forth with a bound.  
How you love to see me, with my bright eyes peeping  
So lovingly to you, as I'm sitting around.

—Eva Long.

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## LILY DALE NOTES.

Well, we have had a "January thaw." Last week, Monday evening the thermometer registered 18 below zero at 9 p. m. and Tuesday evening it began to thaw, keeping it up until Friday evening. The snow went down very rapidly and soon if one stepped off of the hard packed path they would go in knee-deep, or deeper, finding water at the bottom. It rained most of the time, and every one was busy shoveling snow from their roofs to prevent them caving in.

The Association barn was too heavily loaded with snow and about 60 feet of the roof caved in, demolishing the whole structure from the office south. This is the only building that has broken down under the heavy snow.

The severe weather has interfered with the railroads so that our trains have not been able to run with any regularity.

The roads are impassable and no teams were out the last of the week. The slush and soft snow is six feet deep in some of the low places. Our foot paths, however, are all right, not having thawed enough so that we break thro the hard packed surface, but if we step to one side we go to the bottom.

Mr. G. F. Kitredge has returned from his home at Lockport, N. Y., and is again installed in his position in THE SUNFLOWER office.

Mr. Josslyn, of Rochester, N. Y., came last week to shovel the snow from the roof and see to Mrs. Josslyn's cottage on South Street. He arrived after the thaw had done its effective work, and came in to THE SUNFLOWER office to "do up" the editor because he did not find the amount of snow reported by us. He should have arrived here a few days sooner and he could have found plenty of it.

The card party for Tuesday evening was postponed on account of the severe weather. There will be one next week if the weather is not too severe.

There have been several people sick recently, but they are all improving. Mrs. Dedrich and the little Hudson boy were threatened with pneumonia; Mrs. Griffie fell on the steps of her house which gave her a general shaking up; Mrs. Nelson has been confined to her bed for a week, and several others have been indisposed.

Miss Bessie Akin was the guest of Miss Grace Richardson last Saturday.

Mr. Snell of the Lanston Monotype Company has been at the home of THE SUNFLOWER for a week.

## Buffalo Notes

N. H. EDDY, Correspondent.

January 15th, p. m., the meeting of the New York State Association was called to order by the President, H. W. Richardson, and after a few preliminary remarks and the singing of a hymn, a conference was opened by Mr. Chas. Hulbert, President of the local society "Harmony Circle." He spoke very creditably in behalf of Spiritualism, its objects and teachings. Mr. Manger, President of the First Spiritual Society, gave his experiences as to his early belief and ideas, also how he became a Spiritualist. There were several in the audience who were called upon and responded in a few well-chosen words in behalf of the Spiritual work. During the interval of afternoon and evening services, there was refreshments served in the dining parlors.

The evening service was opened with an address of welcome by Mr. Leo Manger. His address was followed with a duet by Mrs. Patterson and Mrs. Phelps, which was rendered in a most excellent manner. Workers of the evening were Mr. H. W. Richardson, President of the State Association; Mrs. Tillie U. Reynolds, Vice President; Mr. Manger, Mr. Howe, Mrs. Atcheson, and Mrs. Kate R. Stiles of Boston.

Mr. Howe gave the discourse of the evening, followed by Mrs. Stiles who spoke in a very able manner. The inspiration and earnestness of

her remarks showed soul force in expression, also a deep interest in the work and truths of the Spiritual philosophy. Mrs. Stiles is well known in the ranks of Spiritualism. Mr. P. Corden White was called to the rostrum and gave excellent messages and descriptions of spirit friends, all of which were recognized. Mrs. Atcheson gave the closing benediction.

Saturday morning services was a conference. The afternoon meeting was opened with an invocation by Mrs. A. G. Atcheson. The discourse of the afternoon was by W. H. Bach, editor of THE SUNFLOWER. His subject was "The Various Religions, their Ideas of God and Significant Influence." He stated that people had been too apt to accept the ideas presented by the teachers of these religions rather than to read and reason for themselves; he spoke of the various manner of worship during the periods of the past; mentioned the discoveries which had been made by the students and investigators of Nature, its laws and principles. The lecture was full of interesting and instructive points. A solo was very ably rendered by Mrs. Patterson after which Mrs. Atcheson gave some very pronounced messages which were recognized. There was a large attendance.

A large audience was present at the evening session, which was opened with an invocation by Mr. Howe, followed by a discourse by Mrs. Tillie U. Reynolds. Her subject and trend of thought was relative to spirit return, referring to the benefits gained by and thro the knowledge of spirit return, and of the comfort it gave to those who still remained in the earth sphere. She advocated living a better life, stating that Spiritualism was a message-bearer to humanity. The second discourse was delivered by Rev. Mr. Lesh. His subject was "Materialization and Spiritualization." The lecture was not a long one, but many interesting thoughts and ideas were expressed which were well received. At the close of the lecture, after singing by the audience, Mr. F. Corden White gave messages and descriptions, and much interest was created because of the accuracy of the same.

Conference was opened Sunday morning by Mr. Frank Walker of Hamburg. A number of others took part in the services: Mr. Howe, Mrs. Matteson, Mr. Dennis. F. O. Matthews spoke very earnestly and interestingly of the better way, not to tear down other religions, but to work in the interest of helping others. Mr. Prentice was called for and responded with some interesting experiences of early life and how he became interested in Spiritualism. Mr. Bach closed the conference with some appropriate remarks relative to ideas expressed by those speakers who had preceded him.

The Children's Progressive Lyceum held at the close of the morning service was well represented and the program was well carried out both in the class work and the march. A number of persons present made interesting remarks, instructive to the children and others present. Refreshments were served by the ladies during the interim of services.

The afternoon service opened with an invocation by Mrs. Reynolds. Mr. B. F. Austin was the speaker of the afternoon. His subject was "Healing," but previous to his discourse Mr. Richardson, President of the New York State Association, gave a discourse, showing forth the merits of the cause of Spiritualism and of the associated efforts of workers in its behalf. Mr. Austin spoke of the various methods of healing, giving many interesting points relative to the same, advocating that each one should seek to better understand themselves and also put forth efforts that would be helpful to others. He also mentioned the teachings of continuity of life.

The evening brought out an extra large audience, over 300, to listen to Mr. Austin's discourse which was regarding the History of Woman. He portrayed in a very able manner the positions in life, past and present, which they had held in the estimation of man, and how thro the education of man to a proper understanding of life and Nature's forces had woman been lifted from many conditions of past servitude and slavery, in many instances, to higher attainments and possibilities of experiences. Mr. Austin said woman was not only man's equal but was superior in many ways to man. Much credit is due Mr. Austin for his very able address. Mr. White followed with some very pro-

nounced messages and descriptions. Tuesday evening, January 19th, the Y. P. S. I. held a social and dance in the parlors of the First Spiritual Church. A goodly number were present and participated in the pleasures of the evening, enjoying same. Refreshments were served.

Harmony Circle Society, which meets in Sterling Hall, 374 Connecticut street, near 14th street, will hold their Second Anniversary Ball, Friday evening, February 5th. Patrons of THE SUNFLOWER and others take note of the same and put in your appearance on that evening for a good time will be the result as judged by the evidences of past entertainments held under the auspices of this society.

Wednesday evening, January 20th, a goodly number was present at the Temple to the weekly meeting. Mrs. Tillie U. Reynolds was the medium and message bearer. Those who received messages expressed themselves as well pleased with the same. There were sixteen who received communications and several names of spirit friends given to each recipients of messages.

Mr. N. H. Eddy is the authorized agent and correspondent for THE SUNFLOWER in Buffalo. He will receive your subscriptions and renewals, also report items of general interest in his "Buffalo News." Remember that prompt renewals are appreciated by all editors and agents, and hand him your renewal as soon as it is due.—[Ed.]

### Morris Pratt Institute Fund.

Previously reported	\$64.35
Mrs. Martha Wade	1.00
R. W. Savage	5.00
T. H. Gressman	1.00
A. Hett	.50
Dr. M. Kozel	1.00
Two "New Thoughts"	.50
E. H. Crowell	1.00
Julia Resseguie	1.00
Collection, Titusville, Pa.	3.50
Mrs. V. A. Matteson	.20
Mrs. P. E. M. Dunn	1.00
James Kirkpatrick	.50
Mrs. J. B. McNeill	1.00
Dr. Paxton	.50
Total	82.05
Paid on plumber's bill	50.00
Balance on hand	32.05

We hold duplicate receipt, the original of which is in the hands of the Morris Pratt Institute: Whitewater, Wis., Jan'y 16, 1904. Received of The Morris Pratt Institute, Fifty Dollars, to apply on plumbing. F. NEWELL.

There is still fifty dollars due this man. We want \$20 more to pay it.

### Possibilities of Translation.

An English writer made an experiment recently of the gain and loss of translation.

I heard that L. would write my "life"  
When I gave up my breath;  
I felt that this indeed would add  
A new delight to death.

This was translated into another language, then from that into another, and so on until a dozen versions had been made. Of course there was a different translator each time. The last version read as follows:

Dear, in my song you still shall live  
Though under earth you lie.  
Ah, had you now that grace to give  
I should not need to die!

—New York Tribune.

### People Who Do Not Whistle.

Arabia must be a heaven for those whose lives are made a burden to them by the whistler. The Arab maintains that a whistler's mouth cannot be purified for forty days and nights, and they assert of the whistler that Satan has touched his body and caused him to produce the offensive sound. Then there are the natives of the Tonga islands, Polynesia, who hold that it is a sin to whistle, as it is an act disrespectful to God. Even in some districts in north Germany villagers declare that if one whistles in the evening it makes the angels weep.

### Woman's Unhappy Lot.

Since the world began it has been the custom of man to hold woman responsible for all his misfortunes and at the same time to accuse her of absolute irresponsibility.—New Orleans Times-Democrat.

### Down, Not Up.

"Did any one call me up while I was out?" asked the butcher.  
"No," replied the boy, "but a customer whose meat for dinner hadn't arrived called you down."—Houston Post.

"There is no Freedom until one becomes himself the Law."

### Mrs. Mary A. Price.

Clairvoyant, Clairvoyant Test Medium and Lecturer and consciously permitted control. No extraneous. Send lock of your hair and one dollar, and learn the laws of mediumship and magnetic healing. 61 D St., N. E., WASHINGTON, D. C.

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Author of "Cultivation of Personal Magnetism."

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In this book the writer deals with the principles which constitute the very basis of the successful married and home life. Handsomely bound in cloth, Price, One dollar.

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The following valuable books are on sale at the N. S. A. Office. These books have been contributed by the authors to the National Association to aid it in its good work, with permission to sell them at the reduced prices quoted. Each book has peculiar merits of its own, and all should be in every home.

General Physician, Medical, Mrs. Matheson  
Lefebvre, Portion, Mrs. C. E. E. T. Wing  
God's Smiles, Portion, Maggie Oliver Jordan  
Wedding Chimes, For Wedding Ceremonies,  
D. P. Hughes  
Lendings of Truth, Karl  
Weather the Wind Howeth, Venner  
Violet, Poems, Strands  
Three Jubilee Lectures, Poetical  
Longley's Beautiful Songs, words and music,  
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A fine picture card of N. S. A. Headquarters  
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—BY—

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The Hull-Jamieson Debate. Between Moses Hull, President Morris Pratt Institute, Whitewater, Wis., and W. F. Jamieson, Secretary of the National Liberal Party, Chatham, O. Pertinacious and brief auto-biographies of the disputants, 423 pages. This debate, held at Lily Dale, N. Y., July 10-20, 1901, contains 12 speeches of from 30 to 40 minutes each, in length. It contains the greatest store of facts and arguments on every side of the great question of Spiritualism that can be found in any one volume in the world. It is a high-toned, polemic discussion, and in its account of the word, a fight or quarrel. Price, post paid, \$1.50.

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The Christs of the Past and Present; or, A Comparison of the Christ Work or Mediumship or Biblical Messiah, and the Conditions they require, with Similar Manifestations in Modern Spiritualism. A revision and enlargement of "Jesus and the Mediums." A careful comparison of the Spiritualism and the Bible with that of today. By Moses Hull. An invincible argument, proving that Jesus was only a medium, subject to all the conditions of modern mediumship. It also shows that all the manifestations throughout the Old and New Testaments were under the same conditions that mediums require today; and that the coming of Christ is the return of mediumship to the world. Price 15 cents. A few bound in cloth, 25 cents.

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This is one of the most interesting books that ever came from the pen of Moses Hull. It contains nothing but the most important facts in the Bible which Spiritualism is proved by, and which the Bible in a new light. Besides this, it contains a full sketch of what is known of the life of the author, the Bible, Spiritualism, Science, Law, Logic, Common Sense and Western thought and gives a full and complete interpretation. Price, post-paid, \$1.50.

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A volume of nearly 500 pages, with excellent portrait of the author. There is some spiritual, scientific and historic argument for Spiritualism in this book. It contains many other facts which cannot be given. Price, post paid, \$1.50.

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Gathered from the Highways, Byways and Hedges of Life. By Mattie E. Hull. A collection of her best poems, many of which have been published in the Sunflower, and are now being collected in a book. Price, 15 cents.

## Spirit Echoes.



# METAPHYSICAL.

Conducted by EVIE P. BACH.

## MUCH IN LITTLE.

A little spring had lost its way  
Amid the grass and fern;  
A passing stranger scooped a well,  
Where weary men might turn.

He walled it in and hung with care  
A ladle at its brink;  
He thought not of the deed he did,  
But judged that toil might drink.

He passed again, and lo! the well,  
By summer never dried,  
Had cooled ten thousand parching  
Tongues.

And saved a life beside.

A dreamer dropped a random thot,  
'Twas old and yet 'twas new;  
A simple fancy of the brain,  
Yet strong in being true.

It shone upon a genial mind  
And lo! its light became  
A lamp of life, a beacon ray,  
A monitory flame.

The thot was small, the issue great,  
A watch-fire on the hill;  
It sheds its radiance far adown,  
And cheers the valley still.

—Charles Mackay.

## HEART TALKS.

BY HELEN VAN ANDERSON.

There came to see me one day recently an old lady, at least she would have been called that by the average speaker, yet she had such a cheery countenance, such bright eyes, and such a sympathetic voice, that she could only belong to youth, with its joy, energy and vigor. "I am interested," she began, "in all you talk and write about, and the beautiful things in the Magazine, and I've come to tell you they're all true, for I've proved them." She laid great stress on the "proved," and the shine in her eyes, as she said it, would have done your heart good. "Yes," she went on, "there is nothing in all the world more happyifying than to send beautiful thoughts to everybody, and there isn't a night that I lay my head on the pillow but I think, 'Somebody's happier tonight, because Mrs. Lett's alive.'" (Mrs. L. is herself.) The depth of one, the little tremble in the voice, told me unutterable things.

"The two young women who live with me are just like my own daughters, and if they had a bit of bread, only an inch long, they would give me two-thirds of it, altho they never have to, thank God; for we have all we need, and three meals a day at that. When my husband was living, he was one of the most prominent and well known business men in our country, and I had everything that wealth could supply. Now look at me—selling soap for a living! \* But I am a great deal larger woman than I was then; \* \* \* far more of a woman, praise God! \* \* \*

"An eloquent silence.

"It was hard," she resumed, "hard to go out among people to sell soap, but I did. I cried a little at first, then I cheered up and went to work with all my heart. I went everywhere; among the poor as well as the rich. I had never seen poverty before as I saw it then, among all those people, but it was not long before even the poorest would look for my weekly visit, and have some little tidbit for me, or tell some tale of woe, hoping I could help. I always did what I could, and you can well understand how it became my greatest pleasure to do for them. Oh, there isn't a street or an alley in this city that I don't know, and I spend eight hours a day traveling about with my faithful Jean. I sit in my carriage and she jogs along, and we have the best of times telling each other secrets and enjoying the beautiful world together.

"I get into my carriage about forty times a day, and climb over twenty-two pairs of stairs, but I feel as young as ever. \* \* Yes, I'm provided for. Every day's need is supplied. I only have one prayer, but I pray it most of the time: 'Thou knowest my need, Father. Show me what to do just this moment.' And He does. He not only shows me what to do, but sends me friends, gives me opportunities and does everything I could wish for. \* \* Oh, my life is greater, richer, fuller than it ever

could have been if I had had all that money.

"Sorrow? Oh, my dear, it nearly killed me at first, for my husband was the idol of my heart, as I was of his. We were perfectly happy. \* \* But it was kinder to him to let him go first. He never would have stood life alone, but God knew I could. He knew I could bear the awfulness of separation, because I would learn after a while that love never dies, and love knows no separation. \* \* I never could have learned the lesson, tho, if I had brooded and grieved and kept apart. But you see, I didn't. God mercifully put me to work. I knew then the ministry of sorrow. \* \*

"Isn't this a beautiful world, and isn't it glorious to be alive?"

Doesn't this little story tell you something, as it did me? Doesn't it make you feel the possibility of finding the silver lining to every cloud, of finding "sermons in stones, books in running brooks, and good in everything?"

Here is another glimpse of a soul that gives daily sunshine to the poor, dark world, because she is doing her work beautifully and well. A teacher, with home environments that would make many a young man or woman run away, and which this girl accepts with the grace of an angel, working all the harder to save and reclaim a mother whose rage often vents itself in threatening the life and safety of the daughter, meeting harsh words with silence, persecution with blessings, this noble heroine not only does her school work with supreme ability, but reaches the very souls of her pupils through the love and delight in her daily life and its activities in their behalf.

Having purchased and fitted up a tiny little house in the slums of her city, she has dedicated it to the service and upliftment of those who wish to learn and live the better life. There her spare evenings are spent, in teaching, consoling, guiding and directing whosoever comes to receive, and they are many. At least once during the week, generally on Sunday, she visits the almshouse or jail, where her coming is always looked forward to with delight and piteous eagerness.

She has had her dreams of home and motherhood, but they have never materialized. "And now," she says, bravely, "it does not matter. I will go on doing what my hand finds to do. I will be true to my opportunities and fulfil my destiny by exercising every faculty I possess to the utmost. If I cannot have children of my own to love and cherish, I will love and cherish other people's, for they are mine if I love them."

She had just been telling me how, at last, a mother with an ungovernable child of ten had finally consented to let Miss — have full and complete charge, "which I am most happy to take you may be sure," she had said to me, "for I shall put her into hands that will give the best of care and in every way be a moral defense to the poor little wail."

Turn over the leaves of another Life Book.

This belongs to the Silent Man. Though he never speaks at a meeting, he is always there. No one seems to know where he lives, or why he comes, for he says nothing at any time. Yet his presence is eloquent. Often he is my greatest inspiration when I stand before the audience in his city. His eyes bear witness to the deep appreciation in his soul. They flash a recognition of truths waiting to be called forth by such eager receptivity as his. Many were the good words I heard about his faithful attendance during the summer, when it seemed hard to carry on a meeting because during the hot weather so many stay at home.

"Why, it gave us heart and courage to see him always there, and you don't know how much his coming meant to us," said one of the ladies in charge. He evidently has no consciousness of a gift for public speaking, yet he is what I should call an active member, because his interest, his faithfulness, makes him alive, and his is a living though silent activity which everyone feels.

Here is another heroic soul, whose

love goes out not only to poor and friendless people, but the animals who are so in need of help and the touch of sympathetic hands. Homeless cats, dogs and ill-treated horses would unite in a prolonged utterance of thanks if they only could. She was telling me not long since how she spent several hours hunting and calling a lost cat who, hearing her voice and replying with vigor, was finally rescued from a cellar prison. You may say, "But that was surely a waste of time that might have been better spent." No, not one moment of loving activity is ever lost, whether it be spent on behalf of animal or man.

It is in acts of sympathy and love that the soul gains the exercise necessary to development. Many a life is shut up, withered and useless, because the soul is denied opportunity for this kind of exercise.

Here is one more glimpse from a life page. This man has no idea how much he is doing toward keeping the world's pulse calm, and makes no pretention to knowing any but the commonplace phases of life. In a previous conversation he had told me that having considered angry and impatient words useless, no matter what the provocation, he had resolved never to utter them, and had found it just as easy to say something pleasant, or nothing at all, as before when he had given way to anger. The serenity of his face and bearing, together with the marked placidity of his personal atmosphere, had impressed me at the time very deeply, and when, recently, I had the pleasure of another visit with him and his lovely wife, he unconsciously revealed how much his power of self-control was impressing his friends and associates.

We were speaking of the automobile and how much patience is required by those who own or manage one. "I wanted to use mine last week," said Mr. —, "and when I went to the station house I was told that it needed some repairing and was in the engineer's hands, but would be ready the next day. I called at the appointed time and found that the order had been neglected and the machine had not been touched. They made profuse apologies, and said a man should be put on it that instant. 'Well,' I said, 'I'll stay and watch them fixing it, instead of taking the ride I expected.' \* \* I never saw such dumfounded men as they were. Evidently they expected I would fairly blow them up. \* \* As it was, they flew around, got the machine in order, and suggested all kinds of services they would like to do for me. We all had a good time, and are the best of friends in the world."

I did not say it, but I thought, this man's example will do more to establish the golden rule in that place of business than all the preaching they might hear in a lifetime. Beloved, think on these things. To think is to act. "All action is of an infinite elasticity, and the least admits of being inflated with the celestial air until it eclipses the sun and moon."

—Magazine of Mysteries.

## HIDE-AND-SEEK.

"Twas a wee, small child with dancing feet

Ran to the end of the world,  
Far to the bend of the city street,  
And there in a corner curled.  
Lost from eyes that pry and peek,  
Pressing close to the sheltering wall

It stayed, in the game of hide-and-see-

Till it heard its playmates call,  
"Come in, come in,  
Wherever you are—  
And the laughing child went in.

From the gate of heaven a little child

Wandered away to the world,  
Ran to a woman, sweet and mild,  
Snug in her arms lay curled,  
Safe? Ah, no. And the mother's cheek

Soon was stained with the tears that fall.

'Twas with angels the child played hide-and-see-

'Twas the angels' turn to call,  
"Come in, come in,  
Wherever you are—  
And the little child went in.

—Newark News.

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## "A REMARKABLE EXPLOSION OF THE PERPLEXUS"

### Or An Answer to Some Wausau Christians.

Having purchased a copy of Mr. Bach's excellent little pamphlet, "The Ten Commandments Analyzed," I handed it to a Baptist of my acquaintance, and of course it took the round trip, being very attractive, and 'twas just what Mr. Bach wrote it for—for missionary work. It dealt hard with the Christians, upsetting their Bible so that it was hardly fit to be read any more. After its return, I found within the leaves, some precious diamonds, very artistically cut, their brilliancy preventing me from having a clear view of those precious brilliants. They had no doubt been left in there by some one who had plenty of them, not perceiving immediately his great loss. But alas! I found they were full of wind, and did not come up to the right heft at all. No wonder, no name was attached to such worthless scraps; the owner was far too ashamed of them. I thought I would give them as souvenirs for THE SUNFLOWER readers, they being so cheap, we would surely not lose much on their free distribution, especially to serve as doses for those who can take such hot stuff!

#### GEM NUMBER 1.

"God, the Father, God the Son and God the Holy Ghost are one God. See John 30. A tree consists of roots, trunk and branches and yet is called only one tree."

"God is the Great Unknowable to finite man, that is in part. But even Mr. Bach will see him once as he is; and then Bach will see what he cannot see now."

Very artistic, isn't it? If I had half the brains this "Bible harmonizer" has, I would distribute them among the poor. Don't you think he has got a little too much of something?

"For there are 'three' that bear witness in Heaven, the Father, the Son and the Holy Ghost," John v. 7. The latter is no doubt the holiest of the three, as blasphemy against him shall never be forgiven.

"The Father is greater than the Son." John xiv. 28.

"But we see Jesus was made a little lower than the angels." Heb. ii. 9. Was the rest of the "God-head" lower than the angels too?

"My God, my God, why hast thou forsaken me?" Matt. xxvii. 46.

Don't you think He is kind of loosely built? The pieces are falling apart, etc.

What is the reason that the Son prayed to God His Father? If he was Almighty in himself, why ask for help? If not is he God? Did the Father answer his prayers?

"And hath made us kings and priests unto God and His Father." Does God's father belong to another trinity, perhaps with the Virgin Mary, the mother of God? Do you ever pray to the father and mother of God?

Now my dear sir, who settled the doctrine of the trinity? Who settled the question as to who Jesus Christ was? Who settled the question as to who the Holy Ghost was? Who settled the question as to who the Virgin Mary was? Was it settled by the apostles, or the fathers of the first, second or third centuries? No! it was more than three hundred years after the birth of Christ when the divinity of Jesus was settled. It was at the Council of Nice in 325 A. D. that Jesus Christ was considered the equal of God. Who were those who voted at the council of Nice; were they inspired? How do you know that their decision was in accordance with the Almighty? Constantine, who held a conspicuous place in the Council of Nice and in the early church, was as base a murderer as any heathen that ever stood on the face of this earth. His slaughter bill contains the murders of several of his relatives and friends, among which was his little nephew who was about 12 years of age. Just think of such a mercy! And these he murdered when he was a Christian—Yes reminds one of Abraham!

And now, in this age, we are obliged to take his vote and the vote of some more like him as "God's Will." Yes, this is just what you want us to do! But because we don't want to take the testimonial

of such men are we doomed to eternal punishment? Is this your doctrine, my dear sir? The devil is very attractive and you had better walk on all fours or you'll slip very likely.

Theodosius called a council at Constantinople at 381 A. D. and this council decided that the Holy Ghost proceeded from the Father. Theodosius the younger assembled another council at Ephesus to ascertain who the Virgin Mary really was, and it was solemnly decided in the year 431 that she was the mother of God. In 1274 A. D. it was decided at the council of Lyons, that the Holy Ghost proceeded not only from the Father, but from the Son as well, (quoted from Ingersoll.) Were these councils inspired? If so, don't you think the Catholic church was inspired? Should I believe the opinions of these councils without using my own reason on the subject?

Now you tell me that God is in three parts, like a tree; will you tell me when these three parts were in a nutshell. The latest Episcopalian creed states that "There is but one living and true God, everlasting without body, parts or passions." Now, whose testimony should I accept; am I not just as much entitled to believe the Episcopalian as you? What is your testimony worth? It is a "hear say," that's all, and you know it.

The Episcopalians form their opinion of him and you form yours. Which must I believe? You know no more of him than they do, do you? What do you suppose a witness would be worth in court who never had seen but just got it from hearsay? You think that a good judge should be allowed to form an opinion just because some one heard somebody say so and so? I don't. Have I not just as much right to my judgment as you? and why do you censure Mr. Bach for doing what you have done yourself. He used his best judgment. Perhaps you used your worst. He don't believe what he knows isn't true. Throughout your answers you underlined his name, and have so little courtesy that I judge you never possessed any. I don't see why Christians have to resort to rudeness. Why don't they teach you a little courtesy and good manners in church instead of rehearsing those old rotten sermons over and over again? It wouldn't do you the least bit of harm. With such rudeness in Christians, it does not surprise me that there was a war in heaven, and no doubt some one will kick up a row again first thing—haven't heard from there lately, have you?

"Who knows whether the unknowable is worthy of worship or not?"

I ask you, sir to prove that there is a personal God, after that you may have the privilege of proving Him to be expressly the one mentioned in the Bible, and that Allah, Brahmah, Osiris, Jupiter and Zerus and the whole category of gods, are all frauds, then you may pound and whistle for all you're worth, but first prove that you are right and everybody else is wrong.

Yes, these three are one. Undoubtedly you went to the geometrical synagogue, and learned there the celestial multiplication table, by which once three is one and thrice one is one. Of course this cannot be explained, but this is the method used nowadays by our lightning calculators, you know.

Perhaps you meant Christianity when you spoke of the "tree." Yes, sir! you know of a tree which has more branches and such twisty ones as that. If this is what you meant by that "unknowable" tree, Ingersoll lit the fuse ten years ago, and you'd better fall off the old log or pretty soon you'll go "up." Then Bach will see what he has not seen yet.

Could you tell us the difference between Jahweh of the Old Testament and the Three Fragments of the Great Unknowable mentioned in the New Testament. You will know instantly what I mean after reading the following passages from the so-called "holy writ."

"No man hath seen God at any time." John i. 18.

"Whom no man hath seen nor can see." Tim. vi. 16.

Whereas, Moses in his great autobiography claims:

"The Lord spake unto Moses face to face, as a man speaketh unto his friend." Ex. xxxiii. 11.

"And upon the nobles of the children of Israel he laid not his hand; also they saw God, and did eat and drink." Ex. xxiv. 11.

What a fine specimen of Bible

harmony this would make! If Moses had not seen what he did see, don't you think it would have served your purpose better?

Anyway, I wish I could see God, I'd like to take him with me to dinner, so that I'd get a good appetite. I wonder what they did drink!

(To be Continued.)

#### LEO MANGER WELCOMES.

The President of the Buffalo Spiritualist Society Welcomes the State Mass Meeting.

Chair Lady, Members of the New York State Association, Co-Workers, Ladies and Gentlemen:—

As President of the First Spiritual Church of Buffalo, it affords me much pleasure to welcome you to this beautiful city, and to the hospitality of our homes during your sojourn here. We hope that you will make yourselves perfectly at home while here, and that this meeting will be profitable to you; but let me say right here and now, let it also be profitable to the loved ones who have long since passed from our land. Let us bid them welcome at this time and on this occasion. There is no doubt in my mind that there are many here this evening within the sound of my voice who have some loved ones in the beautiful beyond. Perhaps some kind father or mother, dear husband or wife sister or brother, yes it may be some dear little darling, the pride of the home, who have gone on to their eternal home. Their just reward. These dear ones are eagerly and anxiously trying to bring some token of love or some tangible evidence to you after making the change called death, to prove to you that there is life beyond the grave. They are trying hard to have you not mourn their loss and to wide away all sorrow and all tears. Let us welcome them today.

And now, friends, our President, the Hon. H. W. Richardson, has prepared for you a most excellent program, and there are many speakers here who wish to be heard; so, therefore, I will say to you in conclusion that when this meeting comes to a close and you are ready to return to your homes, may you take away with you something that will make you more fitted for your life's work.

I welcome you, and at the same time ask the Hon. H. W. Richardson to address you.

#### Public Ownership a Cure For Poverty.

"Poverty and Starvation in a World of Plenty" was Rev. J. C. Hogan's topic yesterday morning at Emmanuel Meetinghouse, Elm avenue. He said;

"It seems to be a great shame that the Salvation Army finds 400,000 people in need of a meal Christmas and New Year, and that such conditions should exist in a land like this. It is a joy to the Salvation Army to help these men, women and children, but how about the conditions which make this suffering necessary? Neither have these Salvation Army leaders explained how these 400,000 human beings manage to live on one meal a year. I do not find fault with them for trying to feed the starving thousands. No doubt the motive of the rank and file of the Salvation Army workers is good, but I cannot see any connection between Christianity and soup-house or old rag religion. It does not look nor sound like Christ. Justice and common sense is better.

"God provides enough and to spare for all; but man's so-called systems stand in the way. Under these systems the world wastes more than it eats."

Speaking of the thousands of bananas, pineapples and oranges in Jamaica, the great quantity of fruit of the tropics and the meat of thousands of sheep killed for their hides, horns and hoofs alone, that goes to waste every year, Rev. Mr. Hogan said:

"These products cannot be imported on account of our private profit and plunder system. With our present-day cold storage, refrigerator cars and steamships, does any sane person suppose that all this waste and want in the world would be necessary under public ownership? Would it not, therefore, be just as pleasing in the sight of God and more helpful to man, for the Salvation Army, the ministers and the churches to give at least as much attention to justice, righteousness and common sense in those matters as they now do to so-called charity? Or would that be mixing politics, religion and business? What are our so-called great statesmen doing?"—Baltimore American.

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## STRANGE POWERS OF YOUNG BOY.

PARIS, December 26.—A Parisian journalist who has just returned from Brussels tells of the remarkable feats performed by a boy Spiritualist of 16, Edward Pirsch, whose fame is rapidly spreading throughout Belgium.

The young man lives in the village of Onevilpont, and his many miraculous cures of people pronounced incurable by physicians have caused great excitement in the neighborhood of South Brabant, and hundreds of ailing people flock to the cottage where he lives to have their cases diagnosed and remedies prescribed.

Pirsch lives with his father, mother and grandmother and a younger brother, who were all present at the seance attended by the French reporter, the other spectators being the president of the local Spiritualist Club and several peasants.

The room in which it was held was bare of furniture, except what was required for the purpose, and was divided in two by a high partition, which cut off a portion used as a dispensary and for clerical work.

They sat around a heavy kitchen table, the reporter tells, the boy medium being at the head, with blank copy-book and pencil before him.

### SPIRITS DIRECT HAND.

When the spirits take possession of him, he says, his hand writes unconsciously at their direction.

The president of the local society gravely introduced the visitors to Callon, supposed to be the spirit of a great traveler who died in Peru 15 years ago.

Then followed a pause, after which there was the sound of the medium writing at great speed.

When the writing was examined it was found to be a dissertation on Spiritualism, Belgian politics and religion. When the message was being communicated Pirsch was asleep.

They also communicated with one said to be Pirot, the spirit of a Montigny watchmaker, who has been dead many years. By his aid they saw luminous balls of various colors, mostly red, float across the room.

Pirot is rather an eccentric spirit, and loudly boxed the mediums ears for daring to move without orders during the seance. He drummed loudly on the table, and thro the medium wrote in the Walloon patois.

Often Pirot makes the beds spin around in the dead of night, and tears the bedclothes from the sleeper. Sometimes he makes himself useful by winding up the household clock.

### TALKED WITH ZOLA'S SPIRIT.

The great kitchen table around which we were sitting danced upon the stone floor, and finally leaped over the high partition into the next room, where it was found to be badly split.

One of the journalists present, a tall, nervous man, was persuaded to mount the table, which romped about the room in spite of his weight.

The seance lasted until 3 o'clock in the morning, and the boy looked very lively and fresh at the end. The six hours ordeal he had gone thro had left no sign of fatigue.

Between the spirit communications he was quite a boy, running about with a companion in an adjoining room.

Pirsch says that during the last few days he has communicated with the spirit of Zola, who declares that it is owing to his influence that the Drefus case has been reopened.

—St. Louis Star.

### LAKE HELEN, FLORIDA.

Carrie E. S. Twing writes: I suppose the first question some of you would ask me, could you see me, would be about the temperature. Well, we have had more cool nights this season than we ever had since I have been here, but no freeze to hurt the fruit, and during the day it gets warm and pleasant. Some of the new comers say, "We expected to find it warm here," but we have all read of the far below zero weather, and we point to the northward and say "What would it be to arrive."

The arrivals of late have been Mrs. M. J. Stepheris of Washington, D. C.; Wm. Jones of Leroy, Ind.; G. W. Rouse of Kent, Ohio; Mr. Johnson of Middlefield, Ohio; Mrs. Haviland of Marshalltown, Iowa; Mrs. A. Cole of Michigan; Mr. and

Mrs. Skeels of Cleveland, O.; Mr. and Mrs. Smith Baker of Kansas City, Mo., are at the Webster. J. Clegg Wright and wife and maid are at their place a half mile or more outside the camp.

Improvements are coming slowly but surely. The water works are nearly completed and as soon as the engine is properly set, we can have water at every house if we desire it. Our streets are well lighted. Mr. J. D. Palmer of Willoughby, O., was fortunate enough to secure lamps in the North for the Association and himself, prepared and painted the posts and set them, so now our little city among the pines has an added convenience that was very much needed.

Our Sunday meetings are well attended and of great interest. On January 3d, Mrs. McDonell, who has many friends at the City of Light, led the meeting. Subject was "Sowing and Reaping." There were several speakers followed her. The interest was so great that the same subject was taken up in the evening, Mrs. Eva Carrique being the leader.

Sunday, Jan. 10, subject, "What Shall We Do to Promote Spiritualism." The consensus of opinion was that "Living Rightly" was the surest way. In the evening Mrs. Thatcher of Jamestown, N. Y., led the meeting. Subject, "Pull the Weeds in Your Own Garden." Pres. Bond believes in bringing out all the talent possible and giving all a chance for free expression of opinion.

Dr. Hilligoss and wife are at Jacksonville, and will arrive here Saturday.

Our dancing parties here began under most auspicious circumstances.

If the dear friends who promised something for our Bazaar, will send their gifts as early as possible, it will help us to start out nicely when the meeting opens.

We feel very rich because we have had a sewing machine donated by G. W. Whiting, one of the prince of machine manufacturers in Boston. We can make aprons now and take orders for sewing which will much add to our funds.

I was deeply grieved to hear of the transition of little Harrington Matteson, grandson of Mrs. Dr. Matteson of Buffalo. Dear little fellow, I can almost hear the sound of his pathetic voice now, as I listened to him when I was last there, when he wanted a circle and directed his cousin, Miss Jennie and I when to sit. He laid his little head upon the table and gave descriptions that I recognized. He then said, "Jen, there's an air ship coming for you" and a little later he said, "and there is an air ship coming for me." May his air ship bear him only where the brightest flowers will bloom, and he be so linked with those who love him well, that he can tell us of his life where the spirit is free from the limitations of the body. CARRIE E. S. TWING.

### American Medical Union.

The American Medical Union at its fifth annual meeting, held in Chicago, January 12, resolved upon a more aggressive policy toward the medical trust than it has heretofore pursued. In addition to pressing its bill in the various legislatures for the repeal of the monopoly medical laws, it adopted a resolution requesting the Attorney General of Illinois to prosecute the State Board of Health of that state for corrupt malfeasance in office. If a conviction can be obtained, it will go far toward overthrowing medical despotism and be a precedent for other states.

The wording of the third article of the constitution was so changed as to make it perfectly clear that drugless doctors, as well as drug-givers, are entitled to full membership. This, of course, gives magnetic healers as full recognition in the Union as the M. D.'s. The Homeopathic and Alopactic members present, advocated this measure as strongly as any others.

The Union is growing in membership and influence steadily, and its principles and policy are sustained and kept before the profession and the people by the more progressive medical journals, as well as by the spiritual and leading secular papers.

The membership fee in the Union is only one dollar, which those desiring to join should forward to Dr. T. A. Bland, Sec.

161 Hoyne Avenue, Chicago.

"Always do the best you can, and you will be happy."

"Be of good cheer; all things work around to good, finally."

## MEDIUMS, ATTENTION!

The time seems ripe for a better classification of facts respecting mediums and mediumship—with special reference to the effects of mediumship on the subject. As no one within my knowledge has compiled any statistics or collected any comprehensive data relative to the matter, the writer has decided to undertake the task, for his own information, and for the benefit of all others interested.

The value of the results will depend almost entirely on the extent and reliability of the data secured, therefore I ask your aid. If you can give any information, please send it to the address given below, and do it now—for what is put off until tomorrow is often left undone. All letters will be considered confidential. I wish the following:

1. Name and address of every medium for spirit manifestations, with statement of phase of mediumship—whether trance, clairvoyance, clairaudience, raps, materialization, automatic or independent writing, drawing, painting, inspirational speaking, etc., etc.

2. Length of time the manifestations continued, and whether they are still experienced. Where not definitely known, give approximate time.

3. Effect on medium—  
(a) Physically, as to health, strength, nervousness, etc., etc.

(b) Mentally, whether followed by mental derangement, periods of depression, impairment of memory, or lack of self-control, etc.

(c) Morally.  
Where physical, mental or moral weakness is noted, state if there is any other known cause.

4. The names and addresses of two reliable persons who either know the facts stated and can verify them, or can vouch for the person making the statement.

5. The above information is desired concerning all mediums or sensitives, whether professional, public, private, and all persons who have had such experiences tho unknown to the public and not distinctively classed as mediums.

It is desired that this information be reliable, impartial, definite, concise, verifiable, except experiences of a private nature which may be disclosed by and known only to the subject. To this end your personal co-operation is earnestly invited.

It is intended that the results of the information obtained and the conclusions arrived at, will be given to the public at as early a date as may be consistent with careful work and the time possible to devote to it.

This undertaking is at my own initiative, without suggestion from any one, but with a sincere desire to get at the facts, if possible.

Write me a letter today.

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"rain of quails;" how many hundred thousand animals Noah had with him in the Ark; how many animals Adam had to name each second, etc. Robert G. Ingersoll, in a personal letter, which is still in the possession of the author, said, "It is the best I ever read." Cloth, 50 cents.

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This is the most critical, and at the same time fairest, examination of The Ten Commandments that has ever been attempted. They have long been considered the only true moral guide, and to give the exact standing of the Bible on all moral and religious topics—but such is not the case. The Bible gives them in THREE different places, in TWO ENTIRELY DISSIMILAR FORMS, and it CONTRADICTS EVERY ONE as positively as it gives it.

This book quotes the Commandment, then the places where the same power that gave the Commandment gave others directly to the contrary, giving chapter and verse. "Thou shalt not kill." "Now therefore, put every man his sword by his side, and go in and out from gate to gate; kill every man his friend, every man his neighbor, every man his companion." "Cursed is he that keepeth back his sword from blood."

The two forms are placed side by side for easy comparison, examined, and critically analyzed. All that are good are older than the Bible; the new are worthless. Don't miss reading it. Paper, 25 cents.

## Mediumship And its Development; and How to Mesmerize to Assist Development.

This book is, regardless of price, the most complete work on the subject ever published. It considers the matter in a plain, practical manner and explains the different phases and the conditions necessary for their development. Teaches how to secure the best possible development and how to avoid the errors so many fall into when they do not understand how to proceed. It contains a plain, practical chapter on obsession, and a treatise on the law of influence as demonstrated in mesmerism and hypnotism. Every question you can ask about mediumship is answered so that anyone can understand it. BIRTH THOUGHTS now on sale. Paper, 25 cents, 5 for \$1.00; Cloth, 50 cents.

is a beautiful little souvenir poem. It portrays a grandfather talking to his grandchildren of the changes that have taken place since his childhood. Presentation Edition, beautifully printed in Eight Colors, on Enamelled Paper, with Hand-Made, Deckle-Edge Cover, Tied with Silk Cord, and illustrated. Price, 25 cents, 5 for \$1.00.

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Suggestions for the improvement of the paper are invited.

THE SUNFLOWER PUB. CO., LILY DALE, N. Y.

F. Corden White has returned to Pittsburg, Pa., his address is 205 Boquet St.

Mrs. J. S. Pettit Flint, of Corvallis, Ore., sent us a few violets to "bring a hint of sunshine to melt the snow away from your colder home," as she put it. The violets did the work very effectually, as we had four days and nights of thawing weather last week.

Dr. A. M. G. Wheeler is located at 36 Victoria Street, Montreal, Canada, and will be pleased to serve societies in that vicinity during February. His sister is with him. They are lecturers and test mediums, also trumpet and independent voice mediums.

Mrs. M. E. Clark writes from Syracuse N. Y.; "Mr. Cleon B. Nichols has paid our city a compliment in coming here and given three materializing seances which were well attended and well liked. We find a gifted medium for one so young. I heard a lady once say, no medium could make a success of more than one phase. In Mr. Nichols we have absolutely found proof that there can be several phases of mediumship well developed in one person, as he is not only a good materializing medium, but independent work, slate writing and ability for giving tests are all his and used publicly. He is in Binghamton now giving the people there a treat."

Miss Margaret Gaule has moved from 2 W. 98 Street to 257 W. 113 Street, New York City. Her seances were so largely attended that her rooms were not large enough to accommodate the attendance. She holds seances Tuesday and Friday evening at 8 p. m.

Clara Watson writes; "What colossal mischief little innocent printer's type may be guilty of. In my 'explanation' in last Sunflower, the types made me say 'when I was called to preach at the funeral' etc. Now the word 'preach' was not in my manuscript but the word, speak was. I have had no 'homiletic' training and I never preach. Please give this place for correction Mr Editor and oblige."

We are sorry we made Mrs. Watson "preach." It was probably a mistaken word. "Speak" and "preach," written hurriedly, looking very much alike. As the manuscript was not kept, we can not say how it happened in this case. In general however, we will say that hurriedly written manuscript is more likely to have words misread and this is an annoyance both to the printer and the writer.

Wm. Strong, Secretary of the First Spiritualist Society Writes from Hamilton, Canada: "The world is wide awake to work off its wares. A little of its wisdom might be utilized with advantage in forwarding the interests of spiritual truth. Is there not much of our best material unused? Modest mediums who would gladly do more work if they knew where to find it, but are not in favor of advertising themselves? Spiritualism is in its early stages in Ontario, indeed this statement would, so far as I am informed, apply to all Canada. We are developing mediums but have few, if any, ready for public work. Around Lily Dale there may be resting some valuable instrument, getting impressions that they should scatter the seed of truth in virgin soil. We are not wealthy but can pay good living rates to willing workers. We are looking for those who have a message to humanity,

and would be glad to hear from such for work farther on."

Mary Jones writes us from Conneaut, O.: "Many changes have taken place since I last wrote for your valuable paper, but the one most sad is the transition of Mrs. Pansy Cooney, one of our members, one who is missed and one loved by all. Mrs. Clara Watson officiated at the funeral, and my pen can never give expression to the grand and comforting words, in the midst of sorrow, and a young wife and mother snatched, as it were, from her loved ones. Yet, the speaker pictured that "Death was beautiful" and did it so ably that many felt it was beautiful to die. The congregation was large not even standing room in our hall, and I never saw a more attentive audience, all were well pleased with the discourse, and went away with a feeling of sympathy and pity for the bereaved husband and broken hearted mother. Yet happy to know that Pansy with her cheerful and pleasant manner can and will come back to her loved ones, (as she promised she would before passing over) and we as Spiritualists know what is our loss is her gain. We have no speaker at present. Mrs. Coffman comes to us the last Sunday in January, also the first three Sundays in February."

Mrs. Addie Cooper writes from Syracuse, N. Y.: "The truth seeker society met in Dr. Butterfield's hall Sunday afternoon. The question 'Does God Improve This World, or Does Man Improve it,' was discussed in a very able manner. The president Mr. C. E. Wheelock seems to be the right man for the place he fills. There seemed to be many ideas aired that were both instructive and interesting. The first attempt at organizing a lyceum, will be made Sunday, January 27, with our much respected Bro. Alfred Underhill at the head. Mrs. Binning has reconsidered her resignation and is still lecturing for the First Society of Spiritualists. Mrs. Olmstead, one of our best workers is holding weekly services in E. Syracuse. Mrs. M. E. Clark went to Buffalo to attend the mass meeting recently held there. Mr. Nichols of Buffalo has been holding materializing circles at the private houses; your correspondent being unable to attend them, but I have been told they were very satisfactorily to those that attended."

OBITUARY.

MRS. PANSY COONEY

Another sweet soul has been translated, thro which earth is the looser and the world of spirit the gainer.

Mrs. Pansy Cooney departed this life from her home at Conneaut, Ohio, January 11, in the bloom of early womanhood, not quite 20 years of age. Her's was a beautiful life, in form, in feature and in character.

She carried sunshine in her soul dispensed it in benedictions of peace and helpfulness unto others.

Her young life had been blessed by her espousal of the philosophy of Spiritualism.

She was beloved and highly esteemed by all who knew her. Many friends were saddened by the loss to them thro her transition, and yet gladdened for her, at her release from suffering.

Mrs. Cooney was survived by her parents, her husband and one son a little bud of child life, just learning to lisp "mama."

The services in memory of her departure was held at the commodious hall of the Conneaut Spiritualist society and was very largely attended, the writer officiating.

Spiritual songs were sweetly sung by ladie's voices. The form, beautiful in death rested in an open casket amid a wealth of rare flowers, and presented a picture sacredly and solemnly impressive, and tenderly and lovingly the body—"the shell out of which the pearl has gone," was laid to rest in the bosom of kind mother earth, and tearfully left with all the sweet influences of nature.

CLARA WATSON.

"Don't try to blow out some one's candle because you have an electric light; if you hold your light properly it will be so bright that we will be attracted from the flicker of our candle. So with our conclusions of life, if they are better than someone else's conclusion live them, and our life will attract them from their faulty faith."

THE GREAT PYRAMID.

NOTE:—The assumed facts contained in the following lines were communicated to the writer by an ancient teacher.

O majestic pile! thou temple and church and shrine,  
From out oblivion's depths with onward sweep of time;  
Thou royal arch which spans the gulf between  
Saturn's throne destroyed and Saturn's Golden Age restored;  
Thou treasure chamber of long lost arts  
And silent monument of a vanished race;  
Thou beacon light shining across the gulf of thirty thousand years,  
Hail to thee! Head Corner Stone—  
Stone of stumbling, "rock of offense";  
Stone which earth-wise builders did not understand;  
Within thy secret halls the promise and prophecy  
Of the coming commonwealth of man.  
The solar years have greeted thee in their cyclic rounds;  
The hoary ages have looked down upon thee, and passed on;  
To the Shepherd kings thy vast secrets were unknown;  
Menes and Cheops knew not thy natal year.  
Thou didst stand secure while yet  
Noble cities spread over Arabia's plains,  
And over Sahara's desert sands.  
The last remnant of their mighty splendor faded,  
But across the gulf of ages thou didst keep thy way,  
And like a faithful mother thou didst guard the treasures,  
Until the Sun should enter the Western Gate,  
And Saturn should open the new cyclic year;  
Until the heavens were ablaze with light,  
And tokens of the New were in the air and sky;  
Until Aquarius from his urn and crystal fount should  
Pour upon the Earth his bounteous nectar stream.  
Ere ocean's billows did beat about thy base;  
Ere the desert wastes succeeded the cities of the plain,  
The seers foretold the time in which  
The deeds of men would spread a pall o'er Earth!  
Foretold when vandal nations would storm the citadels  
Where once the splendid temples stood,  
Lay waste the cities and fruitful fields, and  
Shatter the sacred shrines which love and worship of the true had  
And thou, vast treasure-chamber, full of secret crypts,  
Didst await a heaven-appointed prophet-king—a Solomon,  
The last of seventy-two in a lengthy royal line, who  
Reared thy vast and wondrous pile,  
And laid beneath thy granite base the  
Precious seeds of ripened art and cultures of the golden prime,  
The living Word beyond the ken of present mortal minds,  
The storied wisdom of a glorious age, which  
Formed her blossom and shed her rich, ripe fruit  
Ere the Taurean cycle and iron age were known.  
Those Guardian powers—those "Brothers of the Rock,"  
Attend the Earth thro all her moods and strife;  
They read the starry symbols of her golden day, and  
Know well when the Silver Gates will open wide,  
And when the new Spring-time will come.  
Within those stony chambers the world's primeval tongue,  
Safely housed the living language  
Of a long lost Golden Age,  
Which dim tradition reflected on  
Homer's and on Virgil's page!  
A chosen teacher will receive the key,  
A chosen teacher will unlock the Pyramid's secret vaults,  
And bring forth the treasured wisdom of a perished race,  
Again the lyric language of the living heart  
Will move the lips of men,  
And noble arts will spring afresh  
From out a nation's heart and life;  
Aye, from out the genius of the West  
Will flow perennial fountain springs,  
Of art and poesy and song;  
Nor shall the precious treasures evermore  
Be laid away in crypt, or vault, or cave,  
But like the fabled Perseus, with wing'd feet  
Will spring like light thro heaven!  
Swift and strong and joyous—  
The blessed Lord of star-bright lands;  
And evermore the instruments with vibrant strings  
Will tremble to the silver touch,  
And voices of the winds will ride upon  
The crest of long Pacific swells;  
And evermore the sounding-bar  
Of grand Orion's double suns,  
Will take up the song of Earth ank send  
The tuneful melodies to constellations far,  
Proclaiming her the elect among the stars.

—PROF. E. WHIPPLE.

DEATH OF THOMAS LEES

Another Veteran Worker Gone On.

Passed to Spirit life, suddenly January 13th, of heart failure, the veteran Spiritualist, Thomas Lees, at his home, 1021 First avenue, Cleveland, Ohio. Bro. Lees was born in London, Eng., May 21st, 1831, came to America in 1853, resided for a time in Chicago, while there married Miss Annie E. Bainbridge. From Chicago they moved to St. Louis, Mo., from there to Toledo, O., where he first began to investigate the Spiritual philosophy. From Toledo he came to Cleveland where he has resided for nearly forty years. In early life Bro. Lees was a member of the Church of England, and until his investigation into the philosophy of Spiritualism was a thoro believer in the creeds of orthodoxy.

About the time Bro. Lees came to Cleveland, Andrew Jackson Davis came to Cleveland and started what has ever since been known as "The Children's Spiritual Progressive Lyceum of Cleveland." Its first Conductor was Mr. Jewett, a prominent man and earnest Spiritualist, long since passed to the higher life. Upon his retirement Bro. Lees then one of the foremost workers in the Lyceum took the Conductorship and no

more worthy brother has filled that honorable position.

Sometime ago Bro. Lees and his old friend and co worker Hudson Tuttle, made a compact between them that when one of them should pass on, the remaining one should officiate at the funeral of the one gone before, but owing to illness in the family of Mr. Tuttle, and other circumstances over which he had no control, he could not carry out his part of the compact. So by request of the family Mr. I. W. Pope, a life-long friend of both parties, officiated in Mr. Tuttle's stead. In part he said:

"Our Brother, Thomas Lees, of whom and of whose work I am to speak, was one of my early acquaintances. We have been friends and co-workers in the cause of Modern Spiritualism for nearly forty years. In the early days it cost much socially and financially from a business standpoint to acknowledge and live the beautiful truths of Modern Spiritualism, but today we can say of our Bro. Lees, that he was ever faithful to what appealed to him as truth. He had the strong manly and moral courage to live the best he knew. His pen and hand ever ready to aid the cause and defend the truth of Modern Spiritualism. Our arriren brother was always a most efficient worker in the Children's Progressive Lyceum. To his untiring efforts

much of its success belongs. During his ministrations between three or four thousand children and youths received their early religious teachings along the lines of Modern Spiritualism, and from that number we have yet to hear of one who has become a criminal, or been arrested for any crime; but among them we find poets, philosophers, teachers, artists, doctors, lawyers—all useful, law-abiding citizens. This history alone is a monument of itself and to any man far more enduring than any of metal or stone. It is true he was assisted by many noble, earnest men and women whose souls were in the work. While many others have been prominent and in the foreground, the systematic hand of Bro. Lees could be seen in the background.

In the earlier days of his work he counted among his friends and assistants such men as Judge Paine, Judge D. R. Tilden, Judge R. P. Spaulding, Hon. J. H. Wade, who gave to the toilers and worthy people of Cleveland that grand breathing place known as Wade Park. Many others prominent in professions and business have assisted most nobly. Bro. Lees was ever a quiet, unassuming, dignified gentleman; kind and thoughtful toward all. If he was reviled he reviled not again. His soul was the soul of peace, his life a benediction. He followed the requests of the Nazarine. He visited the sick; aided the needy. He has lifted the spirit in darkness to the light of eternal truth. He has pronounced the blessings upon the marriage vows. He has pronounced the benediction at the grave of loved ones and left the sorrowing with the consolation of a greater truth on earth: "There is no death, but life eternal." He has christened the babes with the eternal spirit of love. He has ordained many servants of the gospel of love and truth. His influence has been like the rays of the sun, dispelling the clouds and warming the hearts of all mankind. He was one of Nature's students, studying her laws from all standpoints. The physical, social and spiritual all received his attention. The slow process of Mother Earth and the grave were revolting to his sensitive nature. He chose the pure and quick process of the retort rather than the grave. \* \* \* \*

Such has been the life of our arriren Brother. His influence has gone out in loving kindness to all mankind. As the perfume from these beautiful flowers which cover his casket go out to all, so the spiritual influence of his life will continue with us if we seek for them now and forever."

The speaker closed by reading a poem entitled "The Release," the closing of which he said seemed to come from the very life of Bro. Lees. It was this:

"For me the present thought is that I live,  
And whatsoever the future hath to give  
I will accept with thankful, trusting heart,  
Asking but this: that I may still bear part  
In deeds of love to thwart each human ill  
Of Earth's great family be a member still."

As the speaker's voice ceased to vibrate upon the stillness, the clouds lifted the soft, gentle rays of the setting sun crept in thro the window of the little chapel, resting on the face of the tenantless clay as a higher benediction in honor of the arriren brother.

The deceased leaves one sister, a son and daughter, and two grandchildren, his wife having preceded him in spirit in 1883.

MARY FINK POPE.

D. A. V. & P. R. R.

(Central Standard Time.)  
One hour slower than Eastern Time.

No. 1		IN EFFECT NOV. 15, 1903.		No. 2		No. 4	
A. M.	P. M.			A. M.	P. M.		
7.55	8.00	Lv.	Dunkirk	Ar.	9.30	8.59	
8.55	8.10		Fredonia		9.12	8.50	
8.59	8.14		Laona		9.08	8.48	
8.59	8.38		Lily Dale		8.52	8.33	
8.53	8.42		Canadaga		8.49	8.29	
8.41	8.49		Morris		8.21	8.21	
8.40	8.57		Blinville		8.24	8.14	
8.57	9.00		Gerry.		8.35	8.00	
9.00	9.10	Lv.	Falconer	Lv.	8.14	4.54	
9.40	9.45	Lv.	Jamestown	Lv.	7.45	4.39	
9.14	9.21	Lv.	Falconer Junct.	Lv.	8.07	4.47	
10.40	7.07	Lv.	Warren	Lv.	7.17	2.57	
11.20	8.35	Lv.	Titaville.	Lv.	6.00	1.40	
A. M.	P. M.			A. M.	P. M.		

\*Daily.  
†Daily except Sunday.  
SUNDAY TRAINS.  
Leave Titusville 7 A. M., Falconer, 8:14; Lily Dale, 9:32; arrive Dunkirk, 10:28.  
For return see number 3 above.  
Central Standard Time is one hour slower than Eastern Standard which is used by the towns along this line.  
Visitors to Lily Dale from the east and west can make connections with D. A. V. & P. R. trains at Dunkirk, Falconer Jc., Warren and Irvineton. 92-147



## ADDRESS DELIVERED AT THE N. Y. S. S. A.

(Continued From Page 1.)

local societies, as well as direct individual members.

The battle before the State Legislature of 1901, in defense of the right to practice mediumship, and the exercise of one's own choice in the means of being healed, was fought and won by the officers of the State Association, and was a signal victory for organization; for when we appeared before the Legislative Committee the first question asked was: "Whom do our represent?" And when we could say that we represented the New York State Spiritualists' Association with its auxiliary societies, scattered up and down the State, and that we were speaking not as private individuals representing simply our own vote, but as representatives of an extensive voting population, we were listened to with attention.

As a result of our efforts in that direction, the people of the State of New York may still practice the God given gift of mediumship without being branded as criminals before the laws of the State, and our rights to enjoy the benefits of spiritual healing, mental healing, or divine healing, have not been further abridged, or entirely cut off, as was contemplated by that proposed legislation.

I shall not attempt at this time to lay before you the many things that have been accomplished by the National Spiritualists' Association in the interest of our cause, and in defense of our people, but I am sure you would have been deeply interested could you have listened to the address of our worthy N. S. A. President, Harrison D. Barrett, wherein he recounted these things from the rostrum of the City of Light Assembly at Lily Dale, on N. S. A. Day, during last season.

My associate officers on the State Board are every one of them conscientious workers for the upbuilding of our cause. We are servants, prompted to action by our love for humanity, and we plead for your cooperation in order that a larger success may crown our efforts, and grander, nobler results follow. The harvest is ripe and the laborers are few, and we need reinforcements. There is much to be done, and much that we could do with the hearty cooperation of all the Spiritualists of the State.

We believe in holding mass meetings in the larger cities and towns, with the ablest talent available as speakers and mediums to arouse interest and open the way for establishing and building up societies whenever and wherever conditions favor it.

We want noble, high-minded men and women, who are exceptionally gifted and adapted to this phase of the work, to carry Spiritualism into every town and hamlet throughout the Empire State, so that all may know of, and profit by, these grand truths.

We want these missionaries and organizers, to visit and strengthen, financially as well as otherwise, weak, struggling societies, and make them strong. We want them to go in love and sympathy, extending the hand of fellowship, speaking words of encouragement and advice to the local workers over the State.

We would cultivate in the hearts of the people that keen sense of justice which would curb and temper the prevailing unbridled spirit of commercialism, and would place human hearts above dollars and cents in the adjustment of our economic and industrial system. We would place human rights and personal liberty upon so high a pedestal in the hearts of the people that no medical monopoly would ever again attempt to circumscribe or limit the right to be healed by any of the various phases of spiritual, or divine healing power, under whatever name, or in whatever form it might be given.

We desire to see created and maintained in connection with our spiritualism, a thought atmosphere so permeated with love and kindness, so tempered with liberty and justice, and so thoroughly impregnated with unselfish devotion to the well-being of the humblest, as well as the highest of the children of earth, that our movement will deserve and receive the cooperation of those noble spirits who are reaching out from spirit realms to educate, elevate and

uplift us, and whose inspiration and loving counsel we so much need to enable us to solve the great problems which modern civilization is forcing upon us, and to solve them in a way that will secure to each and every man, woman and child, equal and exact justice.

These are a few of the things we believe a united, well-directed effort of organized Spiritualists may accomplish. Other things might be named, but we refrain. We have a great light, and do we not owe it to ourselves and our posterity that we give it to the world?

### A Forgiving Spirit.

In his reminiscences General Gordon tells a characteristic anecdote of an eccentric southern divine, the Rev. Robert J. Breckinridge, who was one of the most eloquent and fervid not to say bitter advocates of the Union cause. His trenchant pen and lashing tongue spared neither blood relatives nor ministers nor members of the church, not even those of the same faith with himself, provided he regarded them as untrue to the Union. On his deathbed his family and some of his church members were gathered around him. They were most anxious that he should be reconciled to all men and especially to a southern sympathizer of his own church, Dr. Stuart Robinson of Kentucky, before he died, and they asked him, "Brother Breckinridge, have you forgiven all your enemies?" "Oh, yes; certainly I have." "Well, Brother Breckinridge, have you forgiven our brother, Dr. Stuart Robinson?" "Certainly I have. Didn't I just tell you that I had forgiven all my enemies?" "But, Brother Breckinridge, when you meet Brother Stuart Robinson in heaven do you feel that you can greet him as all the redeemed ought to greet one another?" "Don't bother me with such questions. Stuart Robinson will never get there!"

### Box and Its Meanings.

The word "box" has a great many different meanings. Here are some of its uses as a noun substantive: First, a case of any size or material, akin to pyx, from pyxus, the box tree; second, the driver's seat on a carriage, which often has a lid covering a receptacle for small parcels; third, a present, especially a gift at Christmas time; fourth, inclosed seats in a theater or in a court of justice; fifth, a box drain; sixth, a snug private house, as a shooting box; seventh, a cylindrical hollow iron in wheels, in which the axle runs; eighth, a trough for cutting miters in carpentry; ninth, the space between the backboard and sternpost of a boat; tenth, an awkward position—e. g., "in the wrong box;" eleventh, the box tree; twelfth, the box iron of a laundress. Box is used also as a verb (thirteenth), to fight with fists or gloves; fourteenth, to go over the points of the compass in order, describing its divisions; fifteenth, to strike with open hand upon the ear; sixteenth, to cause a vessel to turn on her keel, to box haul. Other uses also are consequent upon these.

### "Sunday Folks."

When Dr. John Cairns went from Scotland to Ireland for rest and travel in 1864 he was at once delighted by discovering from the guides who showed him about that most of the landed gentry were "Sunday folks."

"That's a fine castle," he would say, pointing to a big house set like a crown on some rocky hill.

"Yis, sorr," said his guide. "'Tis Sir John O'Connor's," or, "'Tis Sir Rory O'More's." He always added, "He's a Sunday mon."

At last Dr. Cairns grew curious.

"What is a Sunday man?" he asked.

"Well, sorr, it do be a mon that has so many writs out ag'in him for debt that he stays shut up tight in his house all the week and only comes out on Sunday, when the law protects him."

Dr. Cairns' opinion of the landed gentry underwent a change.

### Hindoo Witchcraft.

All Hindoos believe in witchcraft, and, in strange contrast to the old believers in witchery, they believe that young and pretty maidens are the chief actors in such uncanny mummery. If crops are blighted or if a general sickness prevails they write the names of all the young women of the vicinity on separate tree branches and then immerse the stems of the twigs for four hours and a half in a solution of holy water and aromatic herbs. If one or more of the twigs wither during the specified time the young woman whose name or names are attached thereto is immediately put to death. Thus the influence of the witch is counteracted, the crops saved and health restored.

### How Heavy a Brick May Be.

Some years ago one man bet another that he could not move an ordinary brick tied to the end of a cord two or three miles long. A straight and level road just outside Chichester, N. Y., was selected for the trial. The brick was not moved, and the man lost his bet for a large amount. It was stated by some one present that the brick, although weighing only seven pounds, would from a distance of two or three miles represent a dead weight of nearly a ton.

### Solving a Great Problem.

Some years ago a tobaccoist discovered the utility of tinfoil for wrapping tobacco. Theretofore paper had been exclusively used for the purpose, but it did not serve to keep the moisture of the atmosphere away from the tobacco nor preserve the natural moisture of the tobacco from the effects of a dry or heated atmosphere. Paper also absorbed the aroma of the weed and was not sufficiently lasting; therefore tinfoil was used for wrappers. But it became costly and could only be rolled to a certain thickness, beyond which the ingenuity of man seemed to find it impossible to go. The fact was that no rollers could be made to sustain the pressure necessary to mashing the tinfoil to a leaf sufficiently thin to suit the manufacturer.

Many ingenious inventors struggled with the proposition for months and gave up the problem as unsolvable, when a simple workman about the shop one day, after rolling two sheets to the customary thickness, put the two sheets together into the rollers and made both half as thin as they were before. This was as simple as standing an egg on end, but it created a revolution in the manufacture of tinfoil for tobaccoists' use and made a mint of money for the discoverer.

### Butler Took the Case.

An old gentleman, a native of Wakefield, Mass., tells this story of Ben Butler:

"I had an important law case on, and I felt no one could win that case for me but Ben Butler. He was in Washington at the time. I went to Washington and after hard scrabbling for two days got an audience with him. He said he wouldn't take my case for \$1,000 a day. He had more work on his hands now than he could attend to, and he went about his work right then.

"General," I said, "I was born in the same town with you."

"He grunted, but wasn't otherwise affected that I could see.

"Do you remember little Miss —? And you remember the boy who used to send notes to her and the boy who used to take them? I am the boy who took the notes."

"And I am the boy who sent them," said the general. He held out his hand. "I guess I'll take your case after all," he said, and he did and won it."

### Poor Place For Thieves.

Bermuda is not accustomed to thieves. No experienced Bermudian will enter the profession of pilfering, at least of taking things that cannot be immediately eaten. For what can be done with them? If any property is taken the officers of the law have only to watch the steamship docks. The stuff cannot be disposed of on the islands. They are too small, and everybody knows everybody.

It is a Bermudian legend that once a bicycle was stolen. It was the talk of the town. The next ensuing problem of the thief was how to get any good of it. He did not dare use it; he could not send it out of the country. That he finally "gave it up" was proved when six months later a fisherman brought up the missing wheel from fairly deep water upon his hook.

### Wild Parrots.

Parrots when in their native wilds live in flocks and guard themselves by a complete police system which enables them to marshal their collective force quickly when any animal or bird attacks one of their number.

They seem to be disciplined and trained in fighting together, and all other birds and animals are afraid to attack a parrot unless the bird can be caught alone. Even then a shrill call summons the parrot army to the rescue.

It is said that in the forests all parrots die of old age and that none is ever killed by birds of prey or other wild animals.

### Story and Everett.

Chief Justice Story attended a public dinner in Boston at which Edward Everett was present. Desiring to pay a delicate compliment to the latter, the learned judge proposed as a volunteer toast:

"Fame follows merit where Everett goes."

The brilliant scholar arose and responded:

"To whatever heights judicial learning may attain in this country, it will never get above one Story."—Success.

### Exercise For Both.

"Does your wife go in for athletics?" "Um—yes, in a way. She went out yesterday to take exercise; said she was going to walk up a long hill."

"And did she?"

"No; she got into the dry goods district and ran up a long bill instead. You can easily see that I am the one who was exercised."—Kansas City Journal.

### Answered.

I heard a good story the other day about a matrimonial agency. An elderly man had three daughters who ruled him with a rod of iron. Weary of their tyranny, he advertised in a paper for a wife. Next day he received three replies—one from each of the daughters. —Exchange.

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Mr. and Mrs. A. Normann.—I received my spirit photographs yesterday and to me I must say this is a revelation. I fully recognize all five faces upon them as my nearest and dearest friends in spirit, and such evidence reveals to me beyond a doubt our future existence.

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